

IN THE MATTER OF the Resource Management Act 1991

AND

IN THE MATTER OF Proposed Natural Resources Plan for the
Wellington Region

BEFORE THE Greater Wellington Regional Council
Hearing Panel

DR. XAVIER FORDE STATEMENT OF EVIDENCE

5 May 2017

Introduction

1. My name is Dr. Xavier Forde, and I am the Pou Rarangi Taonga (Maori Heritage Listing Coordinator) at the National Office of Heritage New Zealand Pouhere Taonga (**Heritage New Zealand**). I manage the recognition of Maori Heritage nationwide through the New Zealand Heritage List/Rārangi Kōrero.
2. My qualifications and experience pertaining to the evidence that I give here are as follows:
 - a. I have researched and overseen the recognition of 26 Wāhi tapu, Wāhi tupuna, and historic places over three years in my role at Heritage New Zealand Pouhere Taonga
 - b. Traditional knowledge from my Ngāti Raukawa and Ngāti Toa affiliations.
 - c. Doctorate of Philosophy in Political Science
 - d. UNESCO World Heritage Institute of Training and Research Diploma in Heritage Impact Assessment
3. My evidence is given to support Heritage New Zealand's submission on the *Proposed Natural Resources Plan for the Wellington Region*. This submission sought that the Rangitatau Wāhi Tapu Area (List No. 9648) be added to *Schedule C: Sites with significant mana whenua values*.
4. In my role as the Pou Rārangi Taonga I oversaw the listing of Rangitatau wāhi tapu area. This involved researching the nature and the history of the sites in question, presenting it to the Māori Heritage Council of Heritage New Zealand and liaising with interested parties.

Code of conduct

5. My evidence is within my area of expertise and is my best knowledge about this matter. I have not omitted any material facts that might change this opinion. I have read and will comply with the Code of Conduct for Expert Witnesses (Environment Court Consolidated Practice Note 2011).

Scope of evidence

6. My evidence will cover the following matters:
 - a. a description of the New Zealand Heritage List / Rārangi Kōrero;
 - b. the process for registering Wāhi Tapu, Wāhi Tupuna, and Wāhi Tapu Areas on the List;
 - c. the historic and cultural values of Rangitatau; and
 - d. iwi support for the listing of Rangitatau;
7. In preparing my evidence, I have relied on:
 - a. the List Entry Record for Rangitatau;
 - b. the Registration Report for Rangitatau;
 - c. the Heritage New Zealand Pouhere Taonga Act 2014 (**HNZPTA**); and
 - d. Tapuwae: Nā Te Kaunihera Māori Mō Te Pouhere Taonga Māori (The Māori Heritage Council Statement on Māori Heritage).

The List

8. The New Zealand Heritage List / Rarangi Korero (**The List**) identifies New Zealand's significant and valued historical and cultural heritage places. It is established and governed by the Heritage New Zealand Pouhere Taonga Act 2014. The purpose of the List is to inform and notify owners, the public, community organisations, government agencies and local authorities about significant heritage places. It is also a source of information about historic places, historic areas, wāhi tapu and wāhi tapu areas for the purposes of the Resource Management Act 1991.
9. The List is divided into five parts:
 - a. Historic Places—places that form part of New Zealand's historical and cultural heritage such as archaeological sites, buildings and memorials;
 - b. Historic Areas—groups of related historic places such as a geographical area with a number of properties or sites, a heritage precinct or a historical and cultural area;

- c. Wāhi Tūpuna—places important to Māori for ancestral significance and associated cultural and traditional values such as marae, ancestral landscapes, papakāinga;
 - d. Wāhi Tapu—places sacred to Māori in the traditional, spiritual, religious, ritual or mythological sense such as battlefields, urupā, and punawai; and
 - e. Wāhi Tapu Areas—areas that contain one or more wāhi tapu.
10. The List is an information tool—it identifies and provides information on significant heritage places throughout New Zealand. Entry on the List does not equal automatic protection, it does not directly create regulatory consequences or legal obligations on property owners, and it does not create specific rights or control over property. Inclusion on the List can be influential in securing the future of a place by helping to garner public support and resources.

The listing process for wāhi tapu and wāhi tapu areas

11. Heritage New Zealand has a robust process for assessing if Wāhi Tapu, Wāhi Tūpuna, and Wāhi Tapu Areas warrant being added to the List. Much of this process is laid out in the HNZPTA. This process is as follows:
- a. A member of the public submits an application to enter a place or area into the List as a Wāhi Tapu, Wāhi Tūpuna, or Wāhi Tapu Area.
 - b. Heritage New Zealand undertakes a preliminary assessment to see if the application should proceed.
 - c. Heritage New Zealand undertakes initial consultation with interested parties including iwi/hapū, site visits, and research that is used to create a draft List entry report.
 - d. This report is sent to Heritage New Zealand’s internal Technical Review Committee (**TRC**) for review and advice from in-house heritage, legal, and policy experts.
 - e. If the TRC accepts the draft report, it is sent to the Māori Heritage Council (**MHC**)¹ who then decide if the proposal should be notified or not.

¹ The MHC is established in the HNZPTA and has specific functions under that Act, including that the MHC ensures that the Heritage New Zealand’s efforts to protect heritage places and areas meets the needs of Māori and makes decisions about registration of Wāhi Tapu, Wāhi Tupuna, and Wāhi Tapu Areas on the List.

- f. If the proposal is progressed by owner agreement, the MHC can confirm the List entry without giving public notice (Section 72 HNZPTA). Otherwise, the proposed List entry must be publicly notified (Section 68 HNZPTA).
 - g. In the case of public notification, interested parties or any member of the public then have an opportunity to make submissions on the proposed registration. Owners and registered interests of the land in question, territorial authorities, appropriate iwi/hapū are notified by letter.
 - h. The MHC considers the submissions and takes them into account when making a final decision to reject or confirm the List entry. The MHC can make any inquiries it sees fit before making this decision.
12. In the case of Rangitatau the application to enter the area into the List as a Wāhi Tapu Area was received in 2014 from Ray Ahipene-Mercer of Ngāi Tara and Ngāti Ira descent, who was then also a Wellington City councillor for the Eastern Ward, and a member of the Breaker Bay Moa Point Progressive Association. It was endorsed by Liz Mellish on behalf of the Wellington Tenths Trust. After the MHC approved the proposal in February 2014, it proceeded to confirm it by owner agreement with the Wellington City Council. The process was completed and the list entry confirmed in October 2014.

The historical and cultural values of Rangitatau

13. The Rangitatau Wāhi Tapu Area is located in Tarakena Bay and includes a number of sites of cultural and archaeological significance. These include two pā sites (Rangitatau and Poito), two streams (Te Poito and Te Poti), a māhinga kai (place of harvest including kai moana) associated with a fishery (Te Punga Whangai a Tuteremoana – “The food anchorage of Tuteremoana”), and a taunga waka (anchorage). As shown in the following image, the extent of the List entry for Rangitatau extends out into Tarakena Bay.

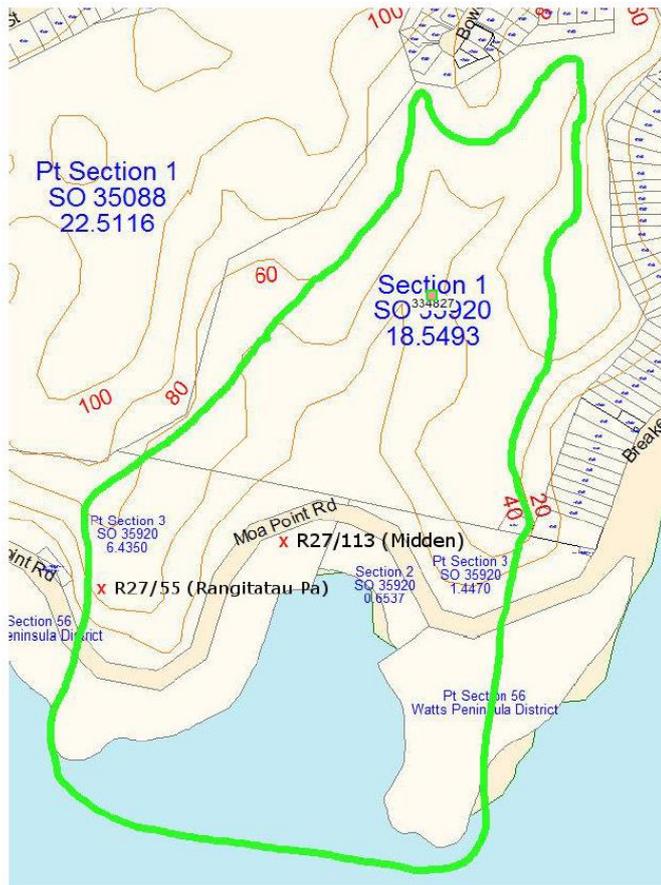


Figure 1: Rangitatau – Extent of List entry

14. The reason that the extent extends into the ocean is to include the taunga waka and the māhinga kai (place of harvest including kai moana), as well as reflect the association with the fishery Te Punga Whangai o Tuteremoana.
15. The final registration report for Rangitatau (see Appendix 1) provides a robust account of the historical and cultural values of Rangitatau, along with a history of the site. To assist the Hearings Panel, I will summarise those values here.
16. Much of Rangitatau is tapu in the traditional, spiritual, and ritual sense as the occupation site of significant tipuna and former iwi of the area, including Ngāi Tara and Ngāti Ira. The site is also associated with Tuteremoana, who was a tino āriki (high chief) of Ngai Tara, Rangitane and Ngāti Awanuiarangi tribes and at one time held sway over the Hawke's Bay, Manawatu, Wairarapa, Kapiti and Wellington regions. Tuteremoana resided at Rangitatau Pā for a time, and was baptised in Te Poti stream. Upon his death he was buried at Kāpiti Island, the highest peak of which was named in his honour.

17. Tuteremoana’s twin sons were baptised at Rangitatau and the kōrero associated with these rites defined the division of the South of the North Island between the rohe of some of their descendants: Muaūpoko and Rangitāne to the West and Ngāti Kahungunu to the East.
18. Contributing to the Rangitatau’s tapu nature is it being the location of a battle in 1819-20. In this, the famous raid led by Patuone of Ngāpuhi and Te Rauparaha of Ngāti Toa and other rangatira destroyed Rangitatau Pā and Poito Pā, and it is documented that a large number of people were killed. This raid led to the later migration of Ngāti Toa and Taranaki Whānui, who now hold mana whenua in the region.
19. Te Poito and Te Poti streams also have traditional and ritual value as places used for māhinga kai (harvest), tohi (baptism), kai (water gathering), and noa (cleansing rituals). The taunga waka is also significant for the role it played in servicing the residents of Rangitatau Pā and Potio Pā.
20. Importantly, Rangitatau is a spiritual link between the past and the present, a link between the ancestors who lived there in times past and their descendants who do not assume kaitiakitanga today, but still see Rangitatau as a symbol of connection to their traditional links through whakapapa.

Conclusion

21. The List Entry report notes that Rangitatau is “one of the most accessible, visible and well-preserved pā site areas in Wellington” and features on a Wellington City Council heritage trail.
22. The wāhi tapu area is a network of pā, kāinga, māhinga kai, places of ritual, taunga waka, and other elements that form part of the historic dwelling place. It is the gateway of Te Whanganui a Tara, the harbour and Māori cultural landscape stretching back over at least six centuries to the arrival of Kupe and the settlement of Tara, and formed by centuries of their descendants to Tuteremoana and beyond. The battle fought here in 1819 marks the beginning of a new layer of occupation by current mana whenua. The extent of the Rangitatau Wāhi Tapu Area captures this wider network for Rangitatau Pā and Poito Pā—including two important streams and

a taunga waka—so that the full story and the range of values can be properly identified and protected.

Xavier Forde

5 May 2017

Appendix 1: List Entry Report for Rangitatau